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LETTERS

IN

DEFENCE OF

The Roman Catholics of Ireland,

IN WHICH IS OPENED THE REAL SOURCE OF THEIR
MANY INJURIES, AND OF IRELAND'S SORROWS;

Addressed to

D. O'CONNELL, ESQ. & CO.



BY GIDEON OUSELEY,

Author of "Old Christianity."



Omne genus ad originem suam recenceatur necesse est.

TERT. PRÆS. c. 20.

"I send thee to open their eyes—to turn them from darkness
to light, and from the power of Satan to God."—Acts xxvi. 18.

SECOND EDITION.



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ADDRESS.

Saith Tertullian, "The spirits of error are they that suborn men to discolour and stain by their own inventions the doctrines of salvation, that the doctrines of devils being dressed up like truth, might have the same veneration with the word of God," ch. 47.


V. Lyrins, "When men by their sinister interpretations would force the Divine Oracles to speak for a lie, we may rest satisfied they are then under the actual possession of the Father of lies—driving on the trade of the devil according to his own heart's desire, who certainly had never practised this black art himself, had he not looked on it as a Masterpiece." ch. 31.

These sentiments are exquisite, just, and salutary! and shall, I expect, be found exemplified in these Letters. None of us can deny that all sincere Roman Catholics greatly revere the name of Jesus Christ, and are ever ready to make any sacrifices, encounter any difficulties, and suffer any privations to promote what they conceive is his religion among men, and hold it fast themselves. They believe, very properly, that the Apostles could not have been inspired or honest men without having written the faith as perfectly as Christ had preached it. Also they hate heresy with an intense hatred, and dread the very touch of it, as being of the devil, and opposed to their Redeemer and his Gospel, and would therefore spare no labour or expense to root it out of the world. They also believe that all Protestants are followers of damnable heresies, to the great dishonor of God, and injury of his church, and of mankind; and hence their constant animosities and contentions with them. They are the more inflamed against them, when they think that they would sooner admit even infidels to their Senate than any of them, though having the ancient faith! When such is their sincerity for truth, and ardour against error, how grievous must be their sin who give them copper for gold, falsehood for truth!

But when they shall find out the dread secret, That they were taught to love corruption, and hate purity: to love heresy, and hate Christ's faith; in short, to love what they meant to hate, and hate what they should have loved, how great must be their alarm! Yes, great, when they see that all true Protestants follow only what they had intended to follow, the pure Gospel religion of God, and hate that very heresy they in intention so much dreaded. All this they shall instantly behold as with the clearness of a sun-beam, unless they wish to shut their eyes, and plunge blindfold into ruin.

Thus Saul, through priestly falsehoods he had believed, "did many things against the name of Christ and his people," Acts xxvi. 9, who in pity opened his eyes, so that he became the greatest of saints. I pray God it may be so in the present case.

My first Letter opens the wretched trick played on the Clare freeholders:—the Second developes the fell source of Ireland's sorrows:—the Third overthrows the omnipotence of Papal delusion, and goes to unite "the two sticks in one," to be parted no more—God grant it. Amen.

 Reader, lend this to your neighbour.

Remarks,

Tending to unite all Christians blessedly in one under Christ.

1. THE commandments of God demanding perfect obedience on pain of death eternal are immutable; 2. The Gospel promising grace, mercy, and peace to all returning sinners, and inculcating repentance towards God, and faith in our Lord Jesus Christ, with love to God and man, (and honour to the king,) through the Spirit, is the one true Christian religion and narrow way to life eternal; and every doctrine opposed to it the broad road to destruction: 3. The Canonical Scripture being one whole and infallible truth can admit of no self-contradiction.

To the verity of these Propositions will all Christians agree: and the Pope and Priests are conclusively sworn on the Gospels they are true! and with them are Articles VI. XX. of the XXXIX. in exact unison.

INFERENCES.—1. If all Christians adhere to these few Propositions, they shall necessarily and quickly be united substantially, in one:—"one fold, one Shepherd: one body, one spirit, one hope, one Lord, one faith, one baptism: one God, and Father of all, who is above all, and through all, and in us all." John x. 16. Eph. iv. 4-6: if they adhere not to them they disgrace their own principles or intellect, and render themselves contemptible.

2. No Christian Teacher can ever allow himself to preach self-contradiction without rendering himself criminal or ridiculous, as being defective either in intellect or moral principle.

3. No Christian Teacher can teach any doctrine at variance with the Gospel or Ten Commandments, without either sinning against his own conscience and consenting to his own damnation, or being chargeable with gross ignorance or mental debility.

4. No Christian people can allow themselves to adhere to any Teacher whose doctrine is opposed to the Gospel, or who preaches self-contradictions, were he an apostle or angel from heaven that was found so doing; (Gal. i. 8. 2 John 9, 10,) but must either forsake him, or consent to their own eternal destruction.

5. When the Pope and his Clergy know they are sworn to each other to teach many doctrines, opposed to Christ and his Gospel, as even this little Tract proves, they must then either renounce these doctrines, or be infidels at heart or grossly ignorant, and therefore be chargeable with idiotism, or the greatest possible hypocrisy.

6. Every honest minded Priest, as soon as he discovers the true state of the case, must at once either renounce all such doctrines, and his Pope and others persisting in them, or forfeit his integrity, and every hope of mercy at the bar of God; and all their people must act similarly, or consent to their own ruin!

If the above Propositions are undeniable, these Inferences are so also.

MR. O'CONNELL AND THE CLARE ELECTION: THE
TEST OATH AND THE PRIEST'S OATH IN UNISON!

Felix qui potuit rerum cognoscere causas.

TO THE EDITOR OF THE DUBLIN EVENING MAIL.

SIR.---Now that the bustle created by this phœnomenon, the Clare Election, is over, and having a spare hour, I sit down to pen for your excellent columns a train of thoughts that passed through my mind on perusing the speeches of Mr. O'Connell, the Priests, and Mr. Vesey Fitzgerald, on that occasion. Mr. O'Connell and the Priests appear exceedingly vexed with the Test Act, which obliges every Member of our Parliament, before he can take his seat in either House, to swear, "*That the sacrifice of the Mass, the adoration thereof, and the invocation of the Virgin Mary, and other Saints, as now used in the Church of Rome, are superstitious, idolatrous and damnable.*"

This certainly is nothing less than swearing on the Gospels, "*That this religion of Rome is idolatrous and damnable.*" Mr. O'Connell and the Priests affirming as they do, "that this their faith is the ancient faith of their forefathers, as first taught by Christ and his Apostles," exclaim against such test as being abominable and blasphemous, declaring, "that the Government that enjoins it should, and must be held up to the execration of every Catholic State, nay, of all the nations of the earth, for its detestable bigotry! That the freeholders that would vote for that man as his representative, who takes his wicked test oath, "*that his religion is idolatrous and damnable,*" as did Mr. Vesey Fitzgerald, and will do again if he be elected, votes against his own religion and his God, and must prevent himself ever afterwards attending Mass in peace, or praying at Mass, because that he in effect votes That his religion is idolatrous and damnable. That he therefore who thus votes cannot enter heaven, and can expect nothing but damnation in the next world. When the Priest therefore is called upon to offer up the *Sacrifice of the Mass* for his soul, that Sacrifice cannot expi-

ate his sin. When death overtakes him in his career, and that his Priest visits him on his sick bed with the rites of his Church, *and his God between his fingers*, he can hold out no hopes of forgiveness to the man who votes against O'Connell, and for that man that swears "*his religion is idolatrous and damnable.*"

If the *premises* thus assumed be true, i. e. if Christ taught those doctrines the Test condemns, the above argument against the Test oath is correct, and should alarm not only all Romanists, but all Protestants too, and deter them from voting for any Candidate who takes this oath: and every Candidate from daring to approach such Test for any consideration whatever! for it would be the same as swearing, That Christ's religion is false. But if the premises be not true, if these doctrines are not of Christ, then must Mr. O'Connell, with every man of sense, and the Priests themselves, be constrained to confess, that the Test is quite right, and the oath true; and that no man who cares for his soul can ever attend Mass more, nor any honest Priest ever perform so dangerous a service! No, never! If the Priests then can but prove "*that the Sacrifice of the Mass, the worship of the Host, the invocation of the Virgin Mary and the Saints, &c., which they are sworn to teach*, were taught by our Redeemer and his Apostles, their work is done, their complaint is just, and all Protestants will then at once unite with them to throw this Test oath overboard for ever. Here then is an open door for them.— But if this they cannot prove, if the thing is impossible, as every informed man must know it is, what can, or will Mr. O'Connell and the Priests then say? Must they not confess, however mortifying to them, that this their faith is indeed false---a mere Papal corruption, as injurious to mankind as it is hateful to God, from which therefore every one should fly? that all their railings against this Test and the State were unjust; and that they of course wrongfully set the tenants against their Landlords, and misled them to their ruin?

This document, Mr. Editor, be it true or false, framed by the Priests or their friends, is that *talisman* that has operated such terror in the hearts of those who believed

it, as rent them at once from their landlords, and bidding defiance to all resistance, carried like a flood all before it! This is it that, since its birth, has made the Freeholders, whom Mr. O'Connell so lately looked on as worse than useless, insomuch that he consented to have them thrown overboard, so suddenly "the most valuable acquisition to the great cause, and who therefore should be supported against their tyrant-landlords by the Rent, given by every man that cares for his religion, his soul, or his God." This, in a word, is the *grand lever* that so mightily convulsed the whole land, and it appears so touched Mr. Vesey Fitzgerald himself, as made him express his *chagrin*, "that descended as he is from Roman Catholic origin, such a test (which excludes his fellow men) should exist; and that in taking that oath he only did what their best friends in both Houses did!!!"

Bishop Burnet's remark is here in point. Saith he, "the impiety of men's taking oaths against their consciences, and in hope to compensate for this, their acting contrary to them, is of so monstrous a nature, that our language does not afford words *black enough to set out its deformity*." *Pastoral Care. Preface*, p. xv.

We shall now proceed, and not only relieve Mr. V. Fitzgerald from his *qualms*, but also open the eyes of the freeholders, except they wish to keep them shut.--- We shall demonstrate to them that this *instrument*, which so frightened them with damnation, and made them so submissive to the Priests and Leaders, and set them against their natural protectors--their kind landlords, to the vast injury of themselves and their poor families, is a *mere trick*, a piece of *legerdemain*, as iniquitous as it is mischievous! And we shall now make it clear, that this *Test oath*, and the oath of the Priests that binds them to the truth of the Gospel, are substantially the same! yes, the same. The Test saith, "*the Sacrifice of the Mass, the adoration of it, and the invocation of the Virgin Mary, &c. are idolatrous and damnable*." When the Priests' *oath* compels them to confess the same! what will they, and Mr. O'Connell, and all concerned, say to this? *Asteterunt comæ et vox in faucibus hæsit*. Shall not astonishment strike

them dumb, and their hair stand erect with alarm ?--- Will any freeholder ever believe or obey them again, or any man of sense stay longer with them ? Before I go to the proof, however, I must for clearness sake, premise one or two propositions.

1. The Gospel is God's truth, every doctrine opposed to it is falsehood, falsehood is of the devil ; therefore every doctrine opposed to the Gospel is of the devil, and they who follow it follow the devil to their eternal ruin.

2. Self-contradiction is falsehood ; falsehood is of Satan ; therefore any doctrines that involve self-contradiction are of the father of lies, as are those who obstinately follow them. To these truths will Mr. O'Connell and all priests freely consent.

Now the Sultan and his Priests affirm that their Prophet Mahomet received the religion he left them, in the Koran, immediately from God ; and they declare that all who reject it are infidels and must be *damned* ! But that religion being at variance with Christ and his Gospel, all Romanists and Protestants abhor it, and laugh at such Priests and their threats of damnation. Therefore if a religion opposed to Christ be accursed and hateful, when all informed Romanists behold their religion is undeniably opposed to Christ, as here proved, how is it that, so far from abhorring it, they cling to it, nay, are ready to die for it ? Is this common sense ?

The Pope and his Priests are sworn, " that the Gospel—the New and Old Testament, is infallibly of God, and that all doctrines opposed to it are false and accursed." They are therefore undeniably sworn.

1st. That Christ's death on the cross is the only *proper sacrifice* for sin that ever existed. They are, of course, conclusively *on oath*, " that in his Eucharist, on the night before his death, there was no *proper sacrifice* for sin, nor consequently in any after-Eucharist or Mass for ever." When, then, all Priests are sworn to believe and teach, " that in the Mass there is a *true and proper sacrifice* for the living and the dead,"—can Mr. O'Connell, or any Priest, on earth, with this before his eyes, deny that this doctrine of *Mass sacrifice* is opposed to

their previous oath, to all truth; and to Christ and the Gospel, and that it is therefore a *false idolatrous doctrine*, and involves no less than direct perjury?

The Pope and the Priests thus conclusively sworn, "that in the Mass there never was any *proper sacrifice* for sin, are therefore of necessity on oath, that no victim, dead or alive, was ever therein; and of course that Christ, soul, body, and divinity, was never in the Eucharist; and consequently that the bread and wine were never changed into Christ's natural body and blood, and hence that Transubstantiation, being opposed to the Gospel and to their own oath, is necessarily a false, accursed, idolatrous, and ruinous doctrine.

3. Truth thus forcing the Priests to own, "that Christ, corporally, was never in any Mass," and the Trent Council (Sess. xiii. 5,) in effect acknowledging, "that the Apostles did not *adore* the Eucharist but *eat* it" (see *Old Christianity*, ed. 5, p. 271,) they must then of necessity confess, that to adore the Eucharist or Mass, is to adore what is not Christ, and what he and his Apostles never commanded, and that all such adoration being thus opposed to the Gospel, is idolatrous and damnable, and is to Christ the highest insult possible.

4. No Pope or Priest will attempt to prove, "that the invocation of the Virgin Mary, &c. was taught by our Lord, his Apostles, or by her." Hence they must own it is an idolatrous doctrine. (See *Old Christianity*, p. 374.)

Can Mr. O'Connell, or any Priest alive, now deny, that it is demonstrated, irresistibly so, that the Pope and his Priests are conclusively on oath to believe, "that the *proper sacrifice of the Mass, Transubstantiation, the supreme adoration of the Mass, or Eucharist, and the invocation of the Virgin Mary, &c. as now used in the Church of Rome,*" are false, accursed, self-contradictory, idolatrous, and consequently damnable doctrines, standing equally opposed to the truth of God, and to man's salvation, and therefore one with the Test Oath? Does Mr. O'C. or any Priest believe what is idolatrous and accursed of God can expiate sin, or ena-

ble a man to have God between his fingers? If not, if the supposition is blasphemy, then most evident is it, these Priests who talked of "the Mass expiating sin, and having God between their fingers," did not believe a word of it, but were uttering blasphemies! We defy him, with all his acuteness, and every Pope, Priest, and Jesuit on earth, to disprove these facts, and this plain and calm reasoning! He cannot. Obmutuit.

Let the above two propositions, "*that all doctrines opposed to the Gospel, or that are self-contradictory, are of the father of lies,*" be but now applied, what must be the conclusion, but that those who teach and follow them are following Satan to eternal ruin? Yet the Pope and Priests are on oath "*to root out all refusing those doctrines,*" (*i. e.* all refusing to be idolaters, and destroy their own souls!) and their followers are at their beck to do so! and hence the Test oath, to keep political power from sworn persecutors, and thus prevent this cruel wicked work, and save both themselves and those they would destroy!!!—*See Old Christianity, p. 414, 440.*

From this simple view, must not Mr. O'Connell, and every one not wilfully blind, now see that the Test oath, and the Priests' oath that binds them to confess the truth of the Gospel, both equally denouncing the Pope's Mass sacrifice, adoration of it, &c., are essentially one and the same; and that if the Gospel be right, this Test is right also? Hence they must grant that if all sensible men should laugh at Mahometan Priests and their threats of damnation, so should the threats of damnation of the Papal Priests, and of all others holding a faith opposed to Christ and his Gospel be also laughed at, utterly contemned! The damnatory threats---the Priests' snare, being thus broken by the force of truth, the freeholders, if they regard their own present or *eternal* interests, must fly from them for ever, else their landlords, and natural protectors can never trust them more; nor will any who despise *fraud* pay the Rent any more to support it. He who does is either a fool or dishonest man.

We shall now draw a few inferences from the whole.
1. Mr. O'Connell and his friends declare "That any

Government---any set of men who denounce their faith, the religion of their forefathers, as idolatrous and false, should be held up as blasphemous bigots to public and universal execration." But truth compels his Pope and Priests to own this faith such on oath, nor can he deny it; therefore Mr. O'Connell should thus hold up his Pope and Priests, and himself too, as blasphemous bigots to universal execration, or confess that he spoke falsely!

2. "Mr. O'Connell would sooner die on a scaffold than take this Test oath, and thus condemn his religion as *idolatrous*." But his Pope, and Priests, and the Gospel, and all truth unite in denouncing his religion, *the Mass Sacrifice, &c. as idolatrous, &c. ergo* Mr. O'Connell would sooner suffer any death than believe truth! or his Priests! or the Gospel! And Mr. O'Connell is a man of profound sense!

3. "He who votes for the man that swears *his religion is idolatrous and damnable*, cannot enter heaven, but must have damnation." But the Priests allowed their people to register freeholds, and they and Mr. O'Connell counselled them to vote for A. Dawson, Villiers Stuart, and for many more these years past who every one took the *Test oath*. Therefore must he and the Priests have the guilt upon their heads of these freeholders losing heaven, and being sent down to hell! and hence heaven must of course be shut against themselves too!

4. "None who votes for the man who takes this Test oath can ever afterwards attend Mass in peace, as he in effect swears *That his religion is idolatrous and damnable*." But by Mr. O'Connell's and the Priests' advice, the people voted for many who have taken this Test, and that for many years past, therefore he and the Priests were all this time causing the people in effect to swear "*that their religion is idolatrous and damnable*;" and hence, neither he, nor the Priests, nor the people, can ever attend Mass in peace, or pray at Mass any more! It follows, then, as these inferences are legitimate, that either *this instrument* with which the Priests and Mr. O'Connell were threatening the free-

holders with damnation, and frightening them, and also extracting the Rent, as though to support them against oppression, is a most mischievous and disgraceful fraud upon credulity, or the Gospel, which the Priests are on oath is God's truth, is false, and they are foresworn men. One horn or the other of this dilemma they must choose. In either case, this magical bond so much boasted of, that has bound the whole Roman Catholic population of this nation as one man, must dissolve at once, or the people be judicially blind and ruined by their leaders.

In fine, if this article have its foundation in truth, if neither Mr. O'Connell, nor Mr. Sheil, nor any Pope or Priest whatever, can fairly answer, deny, or resist it, shall it not fall, as a storm, as a thunderbolt, on this and every such confederacy, and fright them every one to his own home with shame and alarm? For what man of principle, what gentleman, seeing his mistake,---finding a *palpable fraud* practised on an unsuspecting people, by means of a crafty lie, can lend himself longer, in the sight of God and man, to its support; or think of giving Rent, or fraudfully collecting it off the ignorant, which is in effect robbing them? and hence it must melt away before truth as snow before the fire or summer sun. *Magna est veritas.* Truth is too strong for the craftiness of men. I am, Sir, the friend of truth, and of mankind, and truly your's,

GIDEON OUSELEY.

Dublin, July 12, 1828.

LETTER II.

MR. G. DAWSON, MR. O'CONNELL AND CO. &c.—THE
ROOT OF IRELAND'S SORROWS DISCOVERED AND
EXHIBITED.

"Blessed are the peace-makers, they shall be called the children of God."—MAT. V.

TO THE EDITOR OF THE DUBLIN EVENING MAIL.

SIR.---The converse of the above text, is alarmingly true, and will yet be found so! Having just returned to this city, and in my course been remarking passing events; and also having given Mr. O'Connell and Co. abundant time to digest, and, if possible, reply to my letter of the 12th ult., in your Journal of the 25th, allow me again to address you. It will be remembered, what no Roman Catholic should ever forget, that in my last I made it as clear as the noon day sun, that the Test oath, at which Mr. O'Connell affects to be so vexed, and the Priests' oath, which compels them to "*pronounce their Mass sacrifice, adoration of it, invocation, &c. &c.*" as being opposed to Christ and his Gospel, "*false, accursed and idolatrous doctrines,*" but of which he is careful to say not a word, are in perfect agreement! And I proved that it was by a *monstrous fraud*, that of wickedly putting glaring falsehood for Christ's religion, that the people, poor fellows, were scared with threats of damnation, misled, fleeced, and ruined, and the whole kingdom convulsed. But to boast of the success of such wicked artifices upon a fatally credulous people, thus to make them ready to execute every thing commanded them, is of so enormous a nature that no words can truly depict it. And how those guilty of it can look to the bar of Jesus Christ, where they must soon appear, and persist in such iniquities, is for them to consider.

Mr. Dawson, Sir, it appears, is mightily frightened for Ireland, and to save her would add *fuel to the fire!* But he is more frightened than hurt; let him but hearken a little and he shall find all will presently be well. Ireland's sons, I can tell him, are not imbued with malice or wilful wickedness, but are labouring, as they have long

been, under the operation of *deception* on the one hand, and on the other, of a *grievous mistake* on their parts, and mistake only, as I shall quickly prove. Let this be but removed and the whole land shall be at rest, and harmony and peace, piety and prosperity, with every blessing from Heaven above, shall quickly follow.--- While we then proceed to its removal, we beg the attention of Mr. O'Connell and all concerned. Truth shall doubtless compel him to subscribe to what I now advance, with regard to my Roman Catholic fellow-men especially.

1. All true Roman Catholics believe that Christ was never wrong; that he taught the only true Christian faith, and safe way to life eternal; that his Apostles, inspired of the Holy Ghost, wrote it in the Gospel for all ages for ever, as perfectly as they and their Lord had preached it; that they preached it to the multitudes indiscriminately, who also were privileged to read it as freely when written as they had heard it when preached; that this example is good, and can never be violated without great wickedness, as it involves contempt of Christ and his sacred example. (If it be contempt of Christ, and therefore perdition to those who oppose this example, as Mr. O'Connell and all Romanists must own it is, what then of those found guilty of it---or who consent to it?)

2. They believe that all doctrines opposed to the Gospel or Ten Commandments, or that are self-contradictory, are false and accursed of God; and that all teachers persisting in them are false also, and accursed; are very Antichrists, leading their unhappy followers to perdition. And hence they would suffer any privations, even death, sooner than forsake what they believe is the religion of Christ, or follow any such false teachers and their false faith.

3. They believe that it was the devil that led the Jews to persecute Christ to their own ruin, and that such persons can have little hope of salvation; and learning from Christ's words, "I am Jesus whom thou persecutest"---(Acts ix. 5.)---that such as persecute his followers, or his Gospel, are guilty of persecuting him.

self, and are therefore taking the broad road to destruction; they would not of course, for the whole world, knowingly persecute any followers of Christ, or consent to persecute his Gospel by in any wise rejecting or opposing it---that is "impugning the known truth," to their ruin.

That this is the mind of our Roman Catholic population in their most serious moments, and the principles they would wish to love and follow, I well know and can assert without fear of contradiction. That their Clergy are sworn to the truth of these very principles they will not deny; and that Mr. O'Connell and his brethren will not for a moment object to them, I am satisfied. If our Roman Catholic population, therefore, adhere to these noble principles, how can they be other than the best of Christians and the kindest of people? Who of us, great or small, in Church or State, from the King to the peasant, would then lift a finger against, or deny them any claim? Not one. But when they are found following quite different principles, and can persecute Christ's followers and neglect his Gospel, is it not plain they are under some mistake, some dreadful delusion?

We are now conducted to the crisis, to the very point aimed at. Let it be but proved to them that Protestants are real followers of Christ, and all contentions shall at once be at an end. Shall it not then exceedingly startle my Roman Catholic fellow-men, (not however including the Priests and others in the secret) when I tell them, and shall now unequivocally prove to them, that these very principles which they so much love, and for which they would be ready to die sooner than part with them, are the religion---the only religion of all true Protestants on earth! Yes, their very religion!!! Here is their creed, found in Art. vi. xx. of the 39:—"No article of religion not in agreement with the Old and New Testament must be admitted; nor must any place in Scripture be so expounded as to be repugnant to another." Could an apostle or angel, we ask, define it better? Can any sensible Romanist alive object to it? Surely not. To this creed will all true Protestants on earth, however they may differ in forms, phrases, and

other minor matters, most heartily agree. Hence, though they may respectively admire good men, such as Wickliffe, Luther, Calvin, Wesley, &c. (as was the case in the Apostle's days, "one was for Paul, another Apollos, another Cephas, another for Christ," 1 Cor. i. 12, iii. 4. but all in one sense followed Christ.) so their purpose similarly, is to follow no man implicitly, save Jesus Christ, and his Gospel only. Nor dare any of them, in his senses, wantonly persecute any followers of Christ, or do injury to any *peaceable* Roman Catholic. And hence it must ultimately be, that all of them, when the light of truth shall be admitted, and imposture take its flight, shall like so many fine branches on one great tree, be one in our "true vine," Christ Jesus. For the Lord hath said it: "All the kingdoms of the earth shall become the kingdoms of God and of Christ." Hasten it, O Lord! Amen.

When both parties thus equally venerate the religion of Christ, and that their Testaments, inculcating as they do the doctrine "of loving and fearing God, and honor to the King, and of loving one another," are essentially the same, how can either consent to injure or persecute the other, without first resolving on forsaking Christ and plunging into destruction? Or how can they possibly have any essential difference of religion without having forsaken the faith of Christ and adopted some *strange doctrine*, some fell imposture, in its stead? It must then be obvious, when a great difference of religion and animosity to a vast extent are unhappily found to exist, and have done so for ages past, in a lesser or greater degree, that some *imposture*, some foul play, has been practised by the Clergy of one or the other party, which must be the cause of this departure from truth, and of all this hateful discord, and animosity, and bloodshed! Must it not now be the prime duty of both parties, who must equally abhor all such imposture and wickedness, to unite in God's name, to search it out if possible, and banish this demon of disunion and confusion from among us, to its own hell for ever?

Now if reason, that blessing of God to man, can enable him to distinguish one thing from another, one man

from another, or a man from a beast or a stone, surely then he can discern one book from another, and therefore God's Book from every other opposed to it; also a man from a crumb of bread, or wafer-cake, in the face of ten thousand assertions to the contrary. But if he cannot thus distinguish, then he is an idiot; if he can and will not, he is either a knave or timid dupe of some knave; but if he can and will exercise his reason, this imposture, this *desolating incubus* must be easily discovered. We now call on Mr. O'Connell, if a scintilla of real patriotism, human kindness, or probity, animates his breast, to come forward with his Priests to the search. As the mischief, it is plain, must centre with the one Clergy or the other, and as I have already given the general Protestant creed in few words, and shewed, that Christ's creed—the Gospel, is claimed by both sides as their's, let him and his Priests, if they can, now disprove my statement, and prove that the Protestant Clergy have introduced *this imposture* complained of; have added to the Gospel of Christ any religion opposed to it, and that themselves have not done so. If this they can, they of course will do, and so the business shall end at once; we shall all of us fly to them as doves to their windows, and they shall have the honor of being Ireland's best friends---God and man will bless them. But if they can never do it, if they must put their hands on their mouths and be silent, must it not be most evident, to every one not a fool, that they are quite conscious that the evil root, this source of discord and impiety, rests with themselves? And that it does, shall shortly appear; and that, to the astonishment of many who never once suspected it!

As Mr. O'Connell must have acquiesced in our statement concerning the sincerity of Romanists to what they had conceived to be the faith of Christ, so will he now, doubtless, admit the facts we here lay before him. We beg him, and all Priests and people, with Mr. Dawson too, to prepare their ears to hear, and open their eyes and see the mystery of iniquity discovered and opened up for their good for ever.

1. My first paragraph of this article; my former

letter ; *Old Christianity*, of 446 pages ; my various tracts, and my late letter to Priest Walsh, and those to Dr. Doyle, of which I have sent many copies to Priests and Bishops, and one to Mr. O'Connell too, by the penny post, go to prove unequivocally that the oath of the Pope and Priest compels them to confess, that as surely as the Gospel is God's truth and Christ's holy religion, so "their Mass sacrifice," and other prime doctrines namely *Transubstantiation, Infallibility, Supremacy, Half Communion, Adoration of the Host, Wafer and Cup, Masses for the dead, Indulgences, Extreme Unction, Purgatory, Image-worship, Invocation of Angels and Saints, Priestly confessions,* with Penance and Absolution, Holy Water, &c.* all enslaving, mercenary and opposed as they are to Christ and his Gospel, "are false, idolatrous, and accursed antichristian doctrines !"

Is not this most startling to those simple hearted poor souls, who little thought that their clergy of all men would dare to "add to or diminish from the faith of Christ," and perhaps never once doubted but it was He or his Apostles taught all these things, and that it was his precious religion they were all the time following, and willing to suffer any thing for rather than part with it and follow any other. I say to them, truly startling and

* On Priestly Confession, &c. I must here say a few words, because it is a crafty instrument of enslaving domination for the Clergy on the one hand, and on the other, a great, grievous, and dangerous snare to females, as many know, especially to young females—and that without any good ! When it is discovered that neither Christ nor his Apostles ever practised or taught this papal dogma, and that no informed Priest ever believed it ; what then must the people think of it ? For when Christ taught it not, then to teach it is at once either a wicked reflexion on Him for his neglect of it, or it is a destructive wickedness to those who teach or practice it ! This ought to be enough ; but the Priests themselves allow that unless the Confessor has these three qualifications—*approbation, faculties and intention*, the Confession—the Penance, is null and of no use. Now, as no Apostle ever possessed these qualities, never ! it must then follow, that no informed Priest ever believed he had them, (*see my Book, Ed. 5. page 333.*) or, therefore, that such confession is proper. What female then, that regards her Saviour, her salvation or her person, can ever venture to comply with this impious polluting piece of Priestcraft ; or who that respects truth, the purity of his females, and his own feelings, can bear to see them exposed to any such danger.

against this Hierarchy, concerning the source and seat of Ireland's sorrows, conclusive?

2. It is admitted, that no angel or man must dare change, or disarrange God's ten commandments, on pain of eternal ruin. But the Pope and his Church have dared to do it, having cast the second out of their Catechism, though in their Bible, and set up *image devotion* in direct opposition to it! and cast out this part of the fourth, "Six days shalt thou labour, and do all thy work," and set up holydays for saints (which Christ or themselves never thought of) commanding, "Six days shalt thou not labour!" and divided the tenth into two, to make out the TEN for the people—and thus cheat them to their face! Also their very Creed is a self-contradiction! Pius IV's. part of it being opposed to the Nicene part. (*See Old Christianity, ed. 5, p. 31—35.*) Hence it is necessarily a false Creed! Add, that the 12th article (*et omnia contraria, &c.*) "condemns all things opposed to it," and therefore condemns the Gospel and Christ, with all his saints or people for ever!!! Yet this is taught on oath as the religion of Christ!!—How alarming to Roman Catholics!

3. According to their Missal, and to their Trent Council, Sess. vii. Can. 11, to believe which the Pope and his Priests are sworn, none of them can be certain that he ever got or gave a true sacrament, or that he is a Priest or a Christian at all!! And yet they swear on the Gospels to believe and teach, "none out of their Church *can* be saved!"—See my Book, Ed. 5, p. 33-39. If swearing could do, they must carry *all* before them! But their Notes agree with their Creed, teaching "that all Protestants are heretics, and their pastors, thieves, murderers, and ministers of the devil, against whom all good Catholics, bishops especially, should have great zeal, and exterminate them all, after the example of holy Elias, who in zeal killed 450 false prophets."—*Old Christianity, p. 415.* Protestants, ponder this!

Mr. O'Connell, in his inmost soul, must confess the reality of the whole of this, and that he did himself pronounce, "the Rhemish notes, as teaching the mur-

der of Protestants, and that no faith should be kept with them, to be *murderous, abominable, and damnable*, and that every Roman Catholic in Ireland should explicitly and authentically denounce them, for that otherwise the Constitution would never open its gates to them." This he spoke in the Catholic Board, December 4, 1817. Hugh O'Connor, Esq. in the Chair. But the Priests were deaf to it, for he might as well have proposed to denounce their Creed, Church, Pope and all, for they teach the same things. Yet, with all these facts before his eyes, and with the admission "that any doctrines opposed to Christ and his Gospel are false, and the teachers of them false and accursed prophets," and knowing that his Clergy teach these very doctrines, yet he boldly designates them the "most pure and immaculate servants of God! and their doctrines the ancient faith of Christ!" Now, if he believed a sentence of it, let candour judge. Thus is delusion carried on, and the people ruined in every sense, by Priests and shameless gentlemen, if they deserve that name. We fearlessly defy Mr. O'Connell and his Priests, and other worthy coadjutors, to invalidate this statement.

Having thus proved, that the Roman Catholic laity, and all true Protestants, never intended following any faith but the pure religion of Jesus Christ, sooner than swerve from which and follow any other, they, on both sides equally, would be ready to lay down their necks, and therefore that neither party could, without first renouncing Christ and salvation, ever think of knowingly persecuting the other, must it now be clear to us Protestants, that what I first stated is correct, That it was not through malice or wilful wickedness, our Roman Catholic fellow-men were so hostile to Protestants, but through a frightful imposture practised on them by their Clergy, by giving them, (as now proved) a religion flatly opposed to Christ and his Gospel, for that of Christ! and telling them that what Protestants are following, is heresy, is of the devil---and thus inflaming them with abhorrence and animosity to them, their pastors, and churches? Hence, all Protestants should

rather pity these men, and labour to open their eyes and disabuse them, and lay the blame of all the mischiefs done, not so much on them, as on those who, with such diabolical ingenuity and industry, thus impose on them. This should in all speeches on this point, in and out of Parliament, be ever kept in mind.

So then, We behold a religion of many ages, with all ingenuity masked in Christian guise and name, and extolled to heaven as such, but wholly opposed to Christ and his Gospel and man's best interests; and framed with all art to establish, extend, perpetuate and render superlatively glorious and magnificent---the Pope's dynasty or Church, in all the nations of the earth; (out of which his officers, his Clergy must teach and swear "none can be saved,") and with fatal industry, palmed, regardless of eternal consequences, on countless millions of our too thoughtless race, as the only pure religion of Jesus Christ! Now, as his Gospel ever stares it in the face, ready to expose it root and branch, its supporters must of course necessarily either give it up, or ever resist the Gospel and its followers! Hence their sanguinary Rhemish notes, oaths, and creed, to root out heretics, and the constant dislike to parents or children meddling too much with the Gospel. Is not this the very conspiracy "of the predicted Man of Sin, in the temple of God," against the pure religion of Christ, to root it out of the world, and substitute a domination infinitely more criminal than Pagan corruption and idolatry ever was, and the best contrived that men or devils have ever devised, in its stead? He that runs may read. Most plain then is it, that the belief of the Pope, his Priests, and others, and that of the Roman Catholic population, are far from being the same, though their creed or faith is the same; as is the case with utterers and receivers of base coin. For while the simple people believe their religion is that of Christ, and are therefore ready to die for it; all informed Priests and those in the secret well know it is the very contrary. This should never be lost sight of by the friends of truth. When our Roman Catholics shall come to know all this, they will fly, (as I warned their Bishops

der of Protestants, and that no faith should be kept with them, to be *murderous, abominable, and damnable*, and that every Roman Catholic in Ireland should explicitly and authentically denounce them, for that otherwise the Constitution would never open its gates to them." This he spoke in the Catholic Board, December 4, 1817. Hugh O'Connor, Esq. in the Chair. But the Priests were deaf to it, for he might as well have proposed to denounce their Creed, Church, Pope and all, for they teach the same things. Yet, with all these facts before his eyes, and with the admission "that any doctrines opposed to Christ and his Gospel are false, and the teachers of them false and accursed prophets," and knowing that his Clergy teach these very doctrines, yet he boldly designates them the "most pure and immaculate servants of God! and their doctrines the ancient faith of Christ!" Now, if he believed a sentence of it, let candour judge. Thus is delusion carried on, and the people ruined in every sense, by Priests and shameless gentlemen, if they deserve that name. We fearlessly defy Mr. O'Connell and his Priests, and other worthy coadjutors, to invalidate this statement.

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in my "Derry New Year's Gift,") not by scores, but by thousands upon thousands from this desolating anti-christian iniquity.

Now that the secret is opened, that this mystery of iniquity is brought to light, when Romanists must now see that if their own Testament be of God, the religion of all true Protestants is strictly that of Christ, (whether they live to it or not; if not, dread must be their portion;) and when it is now obvious to them that a dreadful imposture has been assiduously practised on them, age after age---that they were taught the corrupt fabrications of Rome, which the Pope and his Clergy themselves are conclusively sworn to be "false, idolatrous, and damnable doctrines," for the faith of Christ; a religion they would sooner be burned alive than follow did they know it; and when they were ready to part with every thing, even their blood, if necessary, to uphold those who taught them, "That they were doing it all for Christ and his religion and church," and find they were thus destroying themselves and their families, and ready to destroy all who opposed them, what must they now think of the imposture that misled them? Will they continue in it?

Let Mr. O'Connell, or any Prelate or Priest on earth, rebut this statement of facts if possible; but if not, will he and the gentlemen with him deem it creditable to them, to connive at or persist in forwarding this desolating imposture? I warn him before God, to pause and look before him. But if he cannot deny the truth of these facts, which he well knows no man can---let him awake and act the honest man, and openly tell the truth, That his fellow men have been miserably misled, and nearly ruined. Then shall the gates be indeed opened; then may he as safely take the Test oath, as that the Gospel is truth; then shall Papal imposture hide itself, and peace, amity, piety, and prosperity quickly follow, and Ireland's sorrows, which I have long deplored, be no more. I am, Mr. Editor, Ireland's friend, and your obliged Servant,

GIDEON OUSELEY.

Dublin August 30, 1828.

LETTER III.

MR. O'CONNELL & CO.—IRISH OMNIPOTENCE
DEMOLISHED.

"Woe unto them that call evil good, and good evil; their root shall be rottenness, and their blossom shall go up as the dust."—
ISAIAH V.

"Testa recens semel imbuta diu servabit odorem." HOR.

TO THE EDITOR OF THE DUBLIN EVENING MAIL.

SIR.—To efface early prejudices, this acute heathen saw was no easy task: so we find it to this day. To impress divine truth, therefore, early on the young mind, should be a paramount duty with every lover of God and man. The cause of truth, Sir, and a strong desire to meliorate the pityable state of my countrymen, for time and eternity, that harmony, peace and happiness may dwell among us, constrain me to address you, once more, and finally probably on this subject; as I conceive my duty to my countrymen, my conscience, and my God, in this regard, shall have been completed.

In glancing over the late speeches of Messrs. O'Connell and Shiel in Clonmel, and this city, passing by their angry ebullitions, the following parts forcibly struck me. "By the omnipotence of the Association the immense population of Ireland—seven millions are united, affiliated, consolidated, organized, controlled and brought into a state of complete subordination, so as to have almost reached the excellence of military array. Marshalled, disciplined, and regimented, they move in perfect order in vast procession, covering miles of the country! and all the natural ties between them and the great landed proprietors have been broken and burst asunder." "All this arises from an intense desire to attain their civil rights, and an indefectible attachment to their holy Priesthood, their ancient and holy religion, and their pure Church, now as strong in her hierarchy, as fixed and firm in her strength, and as immoveable as the Eternal rock on which she stands—and as pure in her doctrine as when she sparkled with gems and gold.—

This Catholic Church is the venerable Palmyra, whose gilding is the sun of heaven ; whose turrets are fanned by angels' wings as unbending as in the days of her greatest glory, and whose tenets are as pure as her dogmas are immutable."

This view of the energies and great devotedness of our Roman Catholic population to the Religion of Christ, as they conceive, and their readiness to encounter any dangers and difficulties and make every possible sacrifice to promote its interests on earth, and overthrow, when opportunity serves, every faith or thing opposed to its prosperity, goes directly to corroborate my former statement of their sincerity and honest zeal, which is to them truly creditable, and should minister to all Protestants, who have every possible proof of the divinity of their religion, but are found in any wise luke-warm, strong reproof ! What a crying sin is it to deceive such a people " by giving them one thing for another—copper for gold, lead for silver—desecrated human dogmas for the deposit of Catholic faith," as saith *V. Lyrins, chap. 17.*

Now from the whole, how grand, inexpressibly grand and felicitous must be the inference ! For in its operation it must necessarily either remove every impediment out of the way of the Association, and annihilate Protestantism at once : or directly sever those organized millions from the Association and from Romanism together, and leave them as a beacon on a hill forsaken, or as the baseless vision of a dream, no more to be remembered !—Than which, in either case, what more delightfully grand in the eyes of every lover of truth, can be conceived ? If Mr. O'Connell will, or by any possibility can, establish this his glowing statement, of "the purity of his Church, Priesthood and Faith"—if it be not mere sound only, then must all Protestants be worse than maniacs if they shall remain, after the thing is proved, one day longer in their churches, or delay uniting themselves, to a man, to his Church and Association. But if, on the other hand, these affiliated millions, who would suffer to be hewed to pieces sooner than be induced to follow any religion opposed to Christ and his Gospel

faith—any damnable man-made faith, perceive that Mr. O'Connell, or any other for him, after all his boast, cannot make good his assertions, nor can possibly defend his doctrines, which in reality no angel or man could do, as must be obvious to all who read even this letter, shall they not, unless they have lost their senses, be led to suspect that all he said was froth, a mere decoy? and when upon a little examination, they discover that this so mightily extolled “pure religion” taught them, is the flat opposite of Christ's really pure religion, and is therefore an accursed, God provoking, idolatrous, soul-destroying, man-made religion, a papal fabrication; must they not be most shockingly alarmed and filled with the utmost indignation? This discovery they, with God's help, shall yet assuredly make! and so soon as made, what shall then become of the Association's omnipotence and Romanism together?

In order to bring out the truth, we shall frame a dialogue on this subject, between an honest Romanist of the millions, and Mr. O'Connell.

ROMAN.—Mr. O'Connell, as you wish to serve us all, hear me, I pray you, in some questions I want to ask. If we cannot be saved without the true faith of Christ, where are we to find it? Did the Apostles write it in the Gospel as honestly as they taught it?

O'CON.—I shall answer you gladly, my friend.—The Apostles did write in the Gospel the Faith of Christ, as truly as he and they had preached it. This cannot be denied without blasphemy against God.

ROM.—Is every religion opposed to that of Christ, in our Gospel, false and accursed of God?

O'CON.—Most assuredly it is, as are all teachers of it. They are accursed false Prophets; and “any Church found teaching any faith opposed to the faith of Christ, as revealed in the divine oracles, is not a Church of God, but an harlot, and the school of heresy and of Satan.” So saith our Doctor MANNING, in his “*Short Method with Protestants*.”

ROM. I thank you, Sir. Is it idolatry to give supreme or religious adoration to any being, save God only? and is idolatry the highest insult to God, the highest ser-

vice to the devil, and most damnable to those guilty of it?

O'CON.—That idolatry is committed, and is thus evil, by any religious worship to any creature, is most true.

ROM.—Protestants object much to our doctrines and worship. I shall state some. 1.—The Sacrifice of the Mass. If there was no *proper sacrifice* on earth but the death of Christ alone, was there a proper sacrifice in his Eucharist on the night before that death, and of course in all our Masses ever since?

O'CON.—I must confess it, that as no *proper sacrifice* was possible before Christ's death, of course there was none in his Eucharist before it, nor in any other for ever. Yet I must not dissemble or hide it from you, our Church does teach "that in the Mass there is a *proper sacrifice*."

ROM.—Sir, you astonish me! But as God is omnipotent, is not every thing possible to his almighty power?

O'CON.—Every thing that is proper, just and good, is possible to him; but a lie, a self-contradiction, or any thing cruel or unjust, is wholly impossible to him, and to impute such to him is blasphemy.

ROM. 2. —Our Clergy teach us transubstantiation. If to teach what exists can be now made, or that the same man can be in several different shapes and places at one and the same moment, or that Christ is mortal in one place and immortal in another, be all self-contradictions and falsehoods, and if to impute such to God, is blasphemous, as you say:—when our Clergy teach us that Christ made himself at his last supper, that he was in the form of a man, of bread, and of wine, and at different places at the same moment, and that they possess power to make him so in every Mass, that he is now immortal and impassible in heaven, not having flesh and blood, (*i. Cor. xv. 50,*) but hath on earth flesh and blood, soul and divinity, in the Eucharist—if none of us can deny that these are absurdities, are they not then blasphemies?

Again.—You grant whatever is contrary to truth is falsehood; and to impute it to God, blasphemy. Now,

it is truth that Christ was born of the Virgin, and that none but he is the true Christ. But the Eucharist was never born of her. Yet our Clergy teach us the Eucharist is Jesus Christ himself the Son of Mary, and to adore it supremely, and, it seems, are sworn to the Pope and each other to do so. Now, will you say that the Eucharist is Jesus Christ, and should be thus adored? Or what say you to all this?

O'CON. These questions cannot be answered!

ROM. Protestants object to "Masses for the dead, Purgatory, Priestly Confessions of *Females* or Men, Extreme Unction, Holy Water, Half Communion, Supremacy, Jubilees, Indulgences, 'Human-merits,' &c. Have the goodness to inform me, have these things been taught by our Lord or his Apostles?

O'CON.—To be candid, I must grant we can have no proof that these doctrines were taught by our Redeemer. But the Church teaches them, that is all we can know of them.

ROM.—They object also to the "Adoration of the Host, bread and cup, to religious worship of Images and Relics, Invocation of Angels and Saints, Worship in a tongue strange to the people," &c. Now, have Christ and his Apostles ever taught these seven sorts of religious worship, or any of them, as now taught by our Church?

O'CON. Why your questions perplex me, Paddy.—But I must answer you. We have no certainty they have taught these worships; yet we are, you know to obey the Church!

ROM.—You alarm me much, Sir! for you own all such is idolatry: May I beg to know what Religion have the Protestants? for we have always been told it is heresy, and of the devil, who led Luther astray?

O'CON. Here I shall be candid and explicit, for I have considered the subject. The religion of all consistent Protestants, and in which they all agree (as is found in Art. vi. xx), is that taught by God and his servants, in the gospel and ten commandments, in self-agreement. Such as depart from this violate their own rule. Their differences are, in general, about forms, discipline, and such like opinions. This is the fact of it.

ROM. This is very odd to me ! Is not Christianity the root of love to God, of honor to the King, and of all good to mankind and the choicest gift of God to man ? Are not those that follow the Gospel true Christians ? Now if all true Protestants reject every faith but the Gospel, must they not be true Christians ? And as our millions would sooner suffer death than not follow Christianity, and when our Christianity is the same Gospel as their's, how are they Heretics and we not so ? And why are we to abhor their religion and them ?

O'CON. Your questions are not unfair. Yet I can only reply, the Church thus teacheth concerning them.

ROM. But our Clergy and Creed tell us, "there is no Salvation out of our Church." All Protestant Clergy then must be teaching the way to damnation, if our creed is true : and must therefore be "robbers of men's souls, and ministers of the devil," as our Rhemish notes teach. Now how is this so, if they only teach what Christ taught in the Gospel only ? Either then, our Clergy, and Creed and Church must have asserted falsely, or Christ and the Gospel, and these Ministers are in error.

O'CON. I really cannot answer you. Our creed is strange ! and these notes are, I confess, *abominable and murderous*. This I have said several years ago.

ROM. What of those Orangemen ? I have heard they are Protestants, who are united to defend themselves against us, but will not touch us if we be peaceable --- Now if they be followers of Christ, as we wish to do, when you tell us "that by every farthing we give the Rent we put a nail in their coffin," how is this loving our neighbour ? and if we can never look our Redeemer in the face, or hope for his mercy, if we aid in destroying his followers, i. e. "nailing them in their coffins ;" how can we dare give any such Rent ? Tell me and our millions this if you please ?

O'CON. I don't wish to hear such questions ; but you know they are opposed to us and our claims !

ROM. On what ground are they, or any Protestants opposed to us ? This we should fairly scan. You first grant, "that all churches, clergy, doctrines and worship opposed to Christ's religion are accursed and dam-

nable, and lead to hell ;" and you must own that to extol such, as "truly pure and of our Redeemer," is designatory of maniacs, or of most execrable hypocrites and conspirators against God and man, very antichrists. Would you, or our millions, Sir, for the broad earth, follow any such ? or would not you, Mr. Shiel, and our Priests, &c. sound an alarm through the whole world against them ? But you have just acknowledged "that our Pope, Church and Priests do teach such evil doctrines and worship ?" Yet you and the Association laud them to the heavens !

2. You know that our Pope and Priests are on oath to root out Protestants, and that we, believing them to be heretics, are ever ready to aid them in this, now were our gentlemen to sit in Parliament, must they not follow up the will of the Church, and watch for every opportunity to sap heresy and all its bulwarks and institutions, or expect the anger of the Clergy, and to be surely turned out by us, at a hint from them, on the first opportunity, as we did Mr. V. Fitzgerald, and elected you in spite of him ?

Do not Protestants know this fully ? How then in common sense can they open their gates to us without first consenting to the destruction of their religion, which is dearer to them than life, which you confess is that left by our Redeemer in his Gospel, and for which their ancestors shed their blood ? Now, Sir, I say, when you deny not that their gospel and ours is in substance one and the same, that their religion is that of Christ ; that our Clergy teach a religion opposed to the Gospel, and therefore pernicious to men's souls, and that they are nevertheless, on oath to root them and their faith out of the world in every way possible, how can you, or any of us but see that Protestants have just cause to dread giving up their own protection, or giving us that power that would enable us to overthrow their religion and them ? Hence it cannot be denied that our exclusion and degradation are imputable, not to them, but to our Clergy's doctrines and oaths to root them out, and to our own readiness to aid them. You also tell us, we must not be swindled out of our *ancient faith* by any canting reforming hypocrites whatever. You have roused and pushed our well nigh ruined millions to a precipice—to the very brink of destruction, and abuse all who

are opposed to our claims, and threaten to force open the gates of the Constitution. So then, in a word, you grant all evil doctrines and teachers of them are accursed of God, and own that our clergy teach such, and are sworn to uproot all who reject them, and yet you, in the same breath, say, that our clergy and doctrines are pure as the light! Now, Sir, we shall be glad to hear how you can reconcile all this with truth.

O'CON.—Why, Paddy, you astonish me! You have got your lesson, you are an overmatch for us all, I may hear no more from you.

ROM.—If you cannot answer me, Sir, have patience and hear me out. Your way of thus forcing matters, and trying to intimidate Protestants to act contrary to their own conviction of rectitude, and to their dearest interests, which I again say, they know our Clergy's system is, to root out and destroy, is against your own common sense, and can never succeed, let your reasons for all this agitation, rent-gathering, and confusion, which you are labouring to promote, be what they will. Really, Sir, not only Protestants but many of ourselves too are strongly of opinion that, whereas you know and have said, "the gates of the constitution can never be opened to us while the murderous doctrines to exterminate Protestants remain unrepealed," but which you well know the Clergy have not, nor will repeal; you therefore entertain no hope of succeeding, though you and the Association tell us year after year, "we are on the very eve of our wishes," but thus keep us in continual agitation, in order, the more easily to fleece us of every penny we can give. Ah! the constant cry to get more and more rent appears to confirm this, that our money is the object.

But let only common sense speak, and every thing shall be right at once, and we shall freely get all we want. Let our Clergy then, who must despise in their inmost souls all these dogmas and idolatries, which it is plain they cannot defend, and that stand opposed as well to their conscience as to Christ and his Gospel, rise up, as men of honesty should do, and renounce them and these wicked oaths to the Pope; (the State, or even ourselves, securing them their support,) or, if they hesitate, let our millions, who never intended hav-

ing any faith but that of Christ, and who would prefer even death to following any such false faith a moment longer, now that we know the cheat put on us, at once quit them to a man, and follow henceforth what even themselves are sworn is God's truth, the Gospel, which our very children were heretofore afraid of the priests to read. Is this common sense, Sir? Is it such, not to damn and destroy ourselves for any men whatever? I ask you then if this way be taken, shall not the gates fly open at once, and we and Protestants be one as in a day? Why then do you not take this way? Why don't you, as an honest man, advise the Clergy to this, or us to it, if they refuse? This would be acting the patriot, and the friend of God and man, and cause your name and memory to be blessed by unborn generations.—Whereas your present course must be abortive, and be followed by the contrary. We have been long enough led astray and butchered, but it must cease.

In short, Mr. O'Connell, our eyes are at length opening: a faith and worship have been fatally imposed on us which our Redeemer never taught. Our children were chased from the schools, wherever his Gospel was allowed; we were earnestly taught that our neighbours' religion is heresy and of the devil, though it is the very gospel of Christ, and hence we hated their churches and them, and were unwittingly led to quarrel with them oft times, and destroy not only their property but many of themselves too, and have thus drawn down on ourselves many sufferings, even death itself not unfrequently; we have been year after year stripped of our money on various pretences, to forward our interests, emancipate us, &c, but to no purpose except that of injuring us more deeply every day. We have been set against our best friends—our landlords, to the vast injury of ourselves and helpless families, and are looked on by the State with great jealousy, and as if all these injuries were not enough, we are now brought to the pinnacle of sorrows, to the very verge of ruin—all descriptions and classes of Protestants, who heretofore were friendly to us, are, by the means of our Priests and your Association, and our own folly in hearkening to you and them, now made look on us as

very enemies, and are driven into one vast body to defend themselves and all that is dear to them against us. God pity us ! what a pass have ye at long run brought us to—what injuries, present, and, we fear, eternal, have ye not fatally heaped upon us ! But it is high time that the deception should end, and I tell you, Sir, in the name of our murdered millions, it must quickly end !

How think you, Mr. Editor, would Mr. O'Connell and his worthy coadjutors, like to hold this dialogue in the hearing of his millions, with honest hearted Paddy ? Would he not, if not past feeling, be covered over with a pallid hue, and tremble from head to foot ? What would then become of the Association and its magical omnipotence—an omnipotence of darkness which flies before the light : of imposture that hides itself when truth comes forth from her chambers ? Could it hold “their organized, marshalled, disciplined, affiliated millions,” deceived and deeply injured millions together, in such a cause a day longer ? What of the mighty association then ? Would they not, stript and powerless, be as a forgotten dream ? Thus may they expect it shall be so soon as Erin's sons shall find out the deadly secret—the wicked conspiracy so long preying on and destroying them and their country ; yes, and all countries under its baleful influence.

Mr. Shiel, treating of Protestants, exclaims tremblingly, “We are in their power. Duke Wellington and his army could rout and crush us, many as we are, in one week. We are in their power !” What ! crush peaceable subjects ? No, never ! But I must tell him, there is a Captain that, without breaking a bone will, by the touch of truth, effectually conquer and dissolve them ; or if truth will not do, will terribly overthrow him and them. “*For in righteousness doth he judge and make war : His eyes are as a flame of fire, and his name is called the WORD OF God.*”—Rev. xix.

I shall add no more, Sir ; may God bless every effort to disabuse all who are deceived among us, and lead my long injured countrymen to peace and safety.---Amen.

I am your obliged servant,

GIDEON OUSELEY.

Dublin, September 9, 1828.

G. P. Bull, Printer, 40 South Great George's-street.

APPENDIX.

LETTER IV. MR. O'CONNELL: THE TRUE CHURCH.

Quis talia vidit? Dr. Milner overthrows his Church!

"This Catholic Church, (says M. O'Connell) is the venerable Palmyra whose gilding is the sun of heaven, and whose tenets are as pure as her dogmas are immutable." See page 23, if he believed himself!

When the Holy Ghost saith, Acts, ii. 47. "The Lord daily added to the Church, (*ταῖς σωζομένοις*) such as were saved," it must then be incumbent on all who care for their souls, to search for the true Church and be added to her.

Lactantius on this point. *Sola Catholica Ecclesia est quæ verum cultum retinet, &c.* "The Catholic Church alone is she that retains the true worship. Here is truth's fountain, this is the house of faith, the temple of God; into which he that will not enter, or from which whose departeth, is far from any hope of life and eternal salvation."—Lib. 4, c. 30.

Dr. Milner, in his defence of his church, in 125 pages, (E. Controv. part 2,) lays down these four marks of her, *Unity, Sanctity, Catholicity, Apostolicity*, but fails in the whole, as we shall see.

1st MARK, UNITY. Saith he (letter xiv.) "Nothing is more clear to natural reason, than that God cannot be the author of different religions, for being the Eternal Truth, Wisdom, and God of Peace; He cannot reveal contradictory doctrines, nor establish a kingdom divided against itself. Hence it follows, that the Church of Christ must be strictly ONE; *one* in doctrine, *one* in worship, *one* in government. This mark of *unity* in the true Church is clear from Holy Writ. "There is *one* fold, and *one* shepherd: *one* body and *one* spirit, *one* Lord, *one* faith, and *one* baptism." What Protestant in his senses can object to a tittle of this? Not one. Letter xvi. saith he, I maintain it as a *notorious fact*, that this original and great Catholic Church is, and ever has been strictly *one*, in all the above-mentioned particulars, and first, in her faith and terms of communion; the same creeds, namely, the Apostles' creed, the Nicene, the Athanasian, and the creed of Pope Pius IV., drawn up in conformity with the definitions of the Council of Trent, are every where received and professed to the strict letter," &c.

Here we must, Ithuriel-like, touch this doctor in his career.

"For no falsehood can endure touch of celestial temper but returns
"Of force to its own likeness: up he starts, discovered and surprised."

Dr. Milner was well aware that in the original Church of Christ and his Apostles was no creed but the gospel only, nor for some hundreds of years after did any of these creeds he mentions exist. Nor had she any worship or government but according to the gospel. To the three first of these creeds, however, as being generally in agreement with the gospel, few object. But his Trent Creed comes too late, more than 1500

years too late, to be the one same creed of this original church!—a creed at this moment at complete variance with the faith—the gospel established by our Redeemer. In this famous creed are taught no less than seven sorts of worship opposed to the gospel! to wit, “*The supreme adoration of the sacramental cup, and of the wafer; religious use of images, and of relics; invocation of angels, and of departed saints, worship in a strange tongue*”:—also, many doctrines at variance with it. “*Supremacy, infallibility, sacrifice of the mass, masses for the dead, purgatory, corporal real presence, extreme unction, private confessions, half communion, &c. &c.*” How, we now ask, Mr. O’C. can such worships be strictly one with Christ’s original church, that had none of them? or, how are all these articles of faith that are opposed to the ancient faith of the gospel, strictly one with the ancient faith of the Apostles? Lastly, how is the government of those Priests who teach all this false faith and idolatrous worship, strictly one with the government of Christ or his Apostles? By what process can Mr. O’Connell or any other now defend this champion, or his Church’s unity, with Christ’s original Church? Can he make opposites agree? What now of his *unity*, his creed, his Church, or his *notorious fact*? Are they not all notorious frauds on credulity?

May it not be fit here to enquire, seeing the doctor knew there were no creeds but the Gospel only, in the Apostles’ times, why it was he changed the ground of his Church’s faith from the Gospel to Creeds? Was it not clearly for this reason, that, being conscious the Gospel and his Trent faith are at variance, by taking creeds generally received, he might dexterously slip in his Trent creed, (that bane of the Christian religion) when thus in company with the others, unobserved, as the true faith of God’s church, and thus craftily throwing dust in the eyes of his readers, deceive them? Horrible! Who, after beholding this trick, can say that he really believed he wrote his defence in truth?

So then, he lays it down, very truly, “that such Church as is devoid of this *strict unity* with Christ’s original Church, in doctrine, worship, and government, is not a true Church—is not a Church of Christ.” Most true! (but Satan, saying to Christ, “Thou art the Son of the Most High God,” spake in this most truly) Now his Catholic Church, it is proved, has not one of these marks of unity; hence, to say she is strictly one with Christ’s original Church, is most false! and hence, out of his own mouth, she is necessarily condemned as a false, antichristian Church! What now becomes of the boasted “purity of her tenets, and the immutability of her dogmas?” Mr. O’Connell should answer this if possible! Having failed in this *mark*, the Doctor could have no pretensions to the rest. yet we shall hear him.

2nd. MARK SANCTITY. He says, “If the doctrine of the Catholic Church was once *holy*, namely, in the Apostolic age, it is *holy* still: because the Church never changes her doctrine, nor suffers any persons in her communion to change it, or to question any part of it,” Letter XIX. part ii.

What an argument! yet, passing over his efforts to bewilder his readers, this is the weight of his pleading! Now, when he owns

that without *holy doctrine* there can be no *sanctity*, and when he well knew that the worship and doctrine of his Church are quite at variance with the Apostles' Churches, as just proved, who can say that he believed himself when asserting, "That the doctrine of his Church is nothing changed from that of the Apostles?" Failing then in *holy doctrine*, the fountain of sanctity, he can proceed no farther: all he says about the means, fruits, and attestations of it in his Church, must, to every sensible mind, be extremely ridiculous and deceptive. For how can sin be rooted out and holiness implanted by doctrines opposed to Christ and his Gospel?

So then "the doctrine of the Apostolic age was the Gospel, and was *holy*, and such Church as has changed it is not Catholic."—Admirable! But the Papal Church has changed it, having quite another doctrine, therefore she is not, according to her own Doctor, a Catholic Church! hence this second mark *sanctity* is not her's—And she would suffer none to question any part of her doctrine! but the Apostles would, Gal. i. 8. therefore she and they are not one!

3d. MARK CATHOLICITY. Saith he, "In treating of this third mark of the true Church, as expressed in our common Creed, I *feel my spirits sink within me*, and I am almost tempted to throw away my pen in despair. For what chance is there of opening the eyes of candid Protestants to the other marks of the Church, if they are capable of keeping them shut to this? Every time that each of them addresses his God, either in solemn worship, or in private devotion, he fails not to repeat, *I believe in the Catholic Church*; and yet if I ask him the question, *Are you a Catholic?* he is sure to answer me, *No, I am a Protestant*. Was there ever a more glaring instance of inconsistency and self-condemnation among rational beings! The term Catholic serves to distinguish the children of the true Church from *heretics*, all such as are self-willed choosers of their articles of belief, and from *schismatics*, those who are disobedient separatists." Letter XXV.

Such a piece of absolute emptiness, and adduced with so much Jesuitical confidence, as if *name* and *thing* were the same! who has ever witnessed? So then, true Christians,—followers of Christ and his Gospel, are not true Christians or Catholics, because they *protest* against a Church opposed to the Gospel, falsely calling herself Catholic—*Risum teneatis amici?*

"So then, all who choose their own articles of belief, and not those chosen for us, and taught us by our Redeemer, are heretics; and such as separate from those whose faith is the Gospel, are schismatics." Good! But the Pope and his Clergy follow many articles of faith opposed to the Gospel, and keep aloof from all Churches that follow the Gospel only: therefore, by Dr. Milner's shewing, they are both heretics and schismatics! This conclusion can never be shaken. Mr. O'Connell should mind this.

4th MARK—APOSTOLICITY. (Letter XXVIII. part ii.) "The last of the four marks mentioned in our common Creed is Apostolicity. We, each of us declare; *I believe in ONE HOLY CATHOLIC, and APOSTOLIC Church*. As the Apostles were only to live the ordinary term of man's life, therefore Christ's commission to them of preaching and ministering the Sacraments, with the divine

promise, regards the successors of the Apostles no less than themselves. This proves that successors to the Apostles must be in every age to the end of time; that is to say, successors to their *doctrine, jurisdiction, orders, and mission*. Hence it follows, that no religious society whatever that cannot trace its succession in these four points, up to the Apostles, can have any claim to the characteristic title, *Apostolic*." He also gives us his "*Apostolical Tree, and succession of Popes*," &c.

Here he as usual stumbles at the very threshold, and destroys his cause, for a bastard prince can have no possible legal title to the throne. Succession in doctrine, he owns, is the main point: this being wanting in his Church, the other three, Orders, mission, and jurisdiction, must be false, his theory idle, and his apostolical Tree blasted at once. That this is fact, and that succession, not of names, or offices, but of sound doctrine and holy living, is the only genuine apostolical succession, our Lord and his Apostles testify.

Saith Christ, "You shall know them (the prophets) by their *fruits*—Every good tree bringeth forth good fruit; but a corrupt tree evil fruit; every tree that bringeth not forth good fruit is hewn down and cast into the fire: wherefore by *their fruits you shall know them*;" Mind, not by their parchments, learning, or Orders merely, but *by their fruits*, Gospel doctrine and holy lives, are the true servants of God to be known. St. John saith, in exact agreement with his Master, "Whosoever transgresseth and abideth not in the *doctrine* of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son: if any bring not this doctrine receive him not," &c. 2 John 9. 10. And St. Paul writes, "Though we or an angel from heaven preach any other Gospel to you than that we have preached, let him be accursed!" Gal. i. 8. If then the very Apostles would be had accursed, should they dare teach any doctrine but the Gospel, and that it would be vain for them to trace their mission, orders, or succession to Christ, surely it follows, that it is vain for any teachers of false doctrine, or bad lives, to trace their orders, or succession to the Apostles, and much more vain, to any corrupt source, like themselves. Hence, to trace up a succession of doctrine opposed to the Gospel, through Popes who taught the same corruption, to the Apostles who taught no corruption, is extreme madness. And hence, Dr. Milner and his brethren can have no claim to this mark, *APOSTOLICITY*.

In sum: the religion of all R. Catholic clergy is the creed of Pope Pius IV, a human fabrication, palpably opposed to Christ and his Gospel.

The faith of all true Protestant teachers being Christ's Gospel only, is divine, and they who teach and live it, must, of necessity, be Christ's true followers, and bear these marks of the Apostles' genuine successors, as stated by Dr. Milner.

Let the candid reader now judge if the Doctor has not fully upset himself and his Church, with all her claims, together!!!—Thus have these 4 pages overturned the Doctor's 125 pages.

Dublin, Oct. 23, 1828.

GIDEON OUSELEY.

